

5
THE
CATHOLIKE

PARDON:

giuen first in *Paradise*, and
sithence newly confirmed
by our Almightie Father,
with many large Priuile-
ges, Graunts, and Bulles
graunted for euer: As
it is to be seene
heereafter.

Drawne out of French into Eng-
lish, by William Hayward: and
now revised and enlarged,
by Henoch Clapham.

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Este, for George Vincent, dweling
in woodstreete. 1602.



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The Catholike Pardon.

*Alpha & Omega Primus & Nonis-
imus & Pontifex Maximus.*

Eli. 41. 4

*Appo. 1. 5.
& 22. 13.*

Heb. 9. 11

*Ioh 3. 16.
Math 3. 17
Apo. 19.*

*11. 12. &c
Phil. 2. 9.
&c.*

*Apo. 1. 5
Mat. 18. 19*

IESVS, our onely deere
and welbeloued sonne,
by our euerlasting and
heauenly will, Empe-
tour of the Heauens, King of all
the Earth, Prince of the Seas,
Lord and gouernour of Hell, and
all infernall and deepe places, and
generally of all the whole world:
seeing & perceiving, the number
of his people & subiects to decrete
day by day, by & through þ conti-
nuall warres, that he heretofore
hath had (& at this preset stil hath)
as well against the Turkes, Pali-
nims,

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nims, and miscreant Jewes, as
also against the peruerse Papists
vnpaithfull Idolators, & forgers
of sundry sectes (as Anabaptists,
Arians and Libertines) with all
the rest of that rotten rable of his
most greatest enemies, both to his
Kingdome, Priesthood, and Pro-
phecie: He considering his estate
thus more & more to decay, if spe-
dy and conuenient remedie were
not had on his behalfe, after that
hee had shewed forthwith vnto
vs, this his busie assayres: requi-
red vs heerevpon to giue and
grannt, a great & vniuersall, gene-
rall, full, and free pardon & remis-
sion, to all such persons, of what
age, state, or condition so ever
they be, that will troule, & enter
themselues into his band, to serue
him, to cast forth of his lands and
territories, all such kinde of peo-
ple

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ple as resist his written lawes &
decrees, as well to conuince all
such by the most sharp and two
edged sword of his truey & for-
cible word: as also (if neede re-
quier) by the help of our seculer
arme & minister, our deputed lieu-
tenant, I meane the ciuill Maie-
strate. Wee therfore considering
these things, & wholy desiring in
our mindes, the whole and entire
augmentation, and enlargement
of the Realmes of our Deere and
welbeloued sonne Iesu, and also
to continue and hold the mutuall
amitie that was begun betweene
vs, beefore the beginning of the
world. And also more and more
to encrease and further the same:
Haue opened all the treasurie of
our heauenly Pallace, to the fur-
niture and setting forward of the
same, Giving, ordaining, & susse-

^{Heb. 4. 12.}

^{Eph. 6. 17.}

^{Ro. 14. 4.}

^{1. Pet. 2.}

^{14.}

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ring this our publike Pardon to
be knowone to every estate: & com-
maud by these presents, to preach
and publish the same through all
the world, according to the Bull,
by vs giuen hereafter following.

*Alpha & Omega. Esay. & Apoc.
as beefore.*

The first and the last of this name
to all faithfull Christians, health
& heauenly benediction, *Amen.*

WE, knowing many great
and hainous misordres &
abuses to haue beene done, & yet
dayly be done, in the Territories
Lands & Lordships of our wel-
beloued sonne I E S V S, by In-
fidells, Idolatours, and peruers
sects of perdition, under the sba-
dow and signe of Religion and
holi-

* Prophesi
ed of bee-
fore in Ma-
thew. 7. 15
& 24. 24. &c

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holiness, to the great brecch of his ^{1. Tim. 4. 8.} holy Lawes and statutes, beside ^{&c.} the infinite losse and ruine of his ^{2. Pet. 2. 1.} basales and subiects, of our great power and auctoritie, and force, permit to the same (as well in his owne Realmes, as generally through þ whole world) to cause to crye, and Proclamation to be made, to publish to euery one this great and generall Bull & Pardon, by force of these presents, whereto wee will that no lesse faith thereto be ioyned, then such as is allowed by vs from the beginning.

Commaunding further, on payne of Excommunication, and everlastinge curse, all Preachers to whom our letters shall be offered: to reade the same, and openly to publish and ^{1 Mar. 16.} Preache our ^{15. 16.} Decree, amonge all People, and
A. iiii, euery

^{*Dan. 12.3}
^{Mat 28.20}
^{& 24.46.}

47.

every nation. Also to specifie to þ
hearers, þ great priuileges, par-
dons & Indulgēces, that we haue
graunted for cuer, to all such as
shal employ their labours to con-
uert others and themselves to be
apt vessells of the same right dere
and welbeloued Sonne Jesus, of
which priuileges, benefits, & par-
dons, the true tenour followeth.

What the Preachers are fift
to publish.

That which þ Preachers (sent
of my Son, as he was sent of
mee) they are to publish, it is: that
the sinnes of my people growing
hugely vpon þ aboundāce of peace
and plentie, I was herevpon for-
ced to leaue them (as sometimes
I left my naturall Israel) to bee
captiued of a misticall man of sin,
(worſe

(worse then Pharaoh, and Nebuchadnezzar) and in that captiuitie to remaine for their humiliation, a certaine tyme, as before I forefigured to my sons beloued Apostle Iohn, what tyme he was an exile in Patmos, for the testimonie of Iesus.

c. 13;

c.

11

Reue 14

2. & 13. 6.

But heerewithall they are to preach, that (as the auncient Israell had their tyme of Exode from Aegipt, and of Returne from Babylon, so) I foreappointed a time, wherin to returne my sons people, from the spiritual bondage of that sonne of Perdition, which raigning in y earthes great Citie mounted on seauen Hills, was for the meane tyme to corrupt (though not spirituallie to kill) his church.

Reue 16

Reue 17

9. 18.

Which tyme of departure from such spirituall bondage, the Em-
bassa-

A v. bassa-

*L
M:
8.* Iere.50.
5.8.

1 Reue.18.

6.7.

bassadours of my Sonne, are to publish vnto all such prisoners, þ it is largely expired. And therfore, that the Maiestrate and minister (like as Zorobabel & Iehoshuah) they are, as. He-goats before the flock, to set their faces towards Zion and Heauen-warde : Now taking vengance on all such harlotrie religion, as wherwith heretofore they haue bene made Dronken.

But whyle they are thus to auoide Romanisme (the erronious Rock on the one hand) the Preachers are to forewarne them of a daungerous Rock on th'other hand (as Brownisme, Anabaptisme, Arrianisme, &c.) which labour not after the Churches Reformation, but after Replantacion. Whereas our Canonicall written woord doth deliuer, that after

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ter the Apostolicall plantacion, there is to ensue ¹ corruption, and then some purgacion of such corruption, but never any more Re-plantacion: no more then ye are to expect any new Miraculous Prophets or Apostles: by which kinde of Ministrie our Church was first planted. These that fore-warne not the people of such errour on the right and left hand, they may much labour, but with small promise of our Spirits blessing to accompanie theyr labours.

^{* Mat. 13:24.}

^{24. &c.}

^{2 Tim 2:28}

¶ Libertie to Reade the holy
BIBLE in euerie Lan-
guage.

First, all and every person, what
estate soever he be, which shall

or will entrowle them, or be of the
 bande of our beloued sonne, shall
 and may lawfully haue in their
 houses, carry abrode with them,
 reade privately or publickely, by
 day, by night, and at all times, a
 booke called the Byble, contey-
 ning the Olde and New Testa-
 ment, And to haue the same as
 well in French, Italian, Spa-
 nish, Mealmayn, Dutch, and En-
 glish, & so in every other tongue,
 as well as in the Hebrew, Greke,
 or Latin. So that it shall bee
 fit for euery nation to haue the
 same in his bulgar tongue, or in
 any other language, which hee
 best understandes, in the true
 knowledge wherof, he may freely
 praise God, standing beeefore the
 throne of his Sonne Iesus: All
 and euery fond and sacrilegious,
 forbidding to haue, or reade the
 same

* Iosu. 1.8.
 Pial. 1.2.
 John 5.39.

Reue. 7.9
 1. Cor. 15
 wholy.

Pardon.

same, heeretofore notwithstanding, for the forbidding to reade, to haue or to keepe the same Booke in any vulgar language, was done by the diuellish devise of diuers destroyers, by the perswasion of haynous Hypocrites, subtill seducers, idle Idolaters, and peruerse Papists (as it wee shoule first haue willed to haue had our lawes read, and defended: and secondly haue forbidden to mark, or understand the same) and therefore to signifie further, wee gine full & free Pardon of all sins (remited or not remitted) for seeing that all such read not the holy booke in vaine, but that they rule their life and governe themselves and theirs to the vttermost of their powers, according to the rules, and authoritie^s comprised in the said booke, without

Deu 5.32

33.

Iam.1.22.

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out bending either to þ right hand

^{Mat. 15. 9} or þ left: Casting apart all · meng
^{Col. 2. 20.} &c. tradicions (touching the rule of
soules) yea, what aparans of holiness
nesse soever they haue, as well by

^{Mat. 7. 22} Doing of ¹ miracles, as otherwise,
for we doe vtterly abhorre all the

^{2 Ga. 1. 8. 9} same: yea, although our most · che-
fest seruants and ministers should
of any infirmitie presse our sub-
iects consciences therewithall.

Authoritie to Preach.

ALSo euery person that shall
truely and duely preach, & shal
admonish, will, & exhort the peo-
ple to liue according to the tenor
and onely forme of our constitu-
tions and rites abouesaid, contei-
ned in the said booke, without
aleadging any other authozs in
their preaching or otherwise, (as

Cano-

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Canonical, for binding the conscience) then such as by our commandement and will, haue faithfully written before the holy and pure Scripture. All such shal and may by vertue of these presents, lawfully and without gainesaying, or contradiction, goe and Preach ^{Mar. 16} through the whole world, this ^{15.} _{1. Pe. 4.10.} generall Pardon, & also, the holy ^{11.} Gospell of our welbeloued sonne Jesus: forbidding all personnes, what so euer estate or condition they bee of, to emperish or hinder any part of this their busynesse as they and euerie of them will ans were beefore vs, at the daye of our great Assises: then and there vpon to incurre our heauie displeasure, and there to fine for their defaute as wee shall award them. Also by these presents, wee will and commaunde,
 that

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that in all places, where any such
shall so Preach as before is said,
that they haue salarie wheron to
live accordingly: For what great
thing is it, that sowing spirituall
things, they should reape tempo-
rarieſ?

• Gal. 6.6.
1. Cor. 9.7
&c.
1 Tim. 5.17
18.

Power to choose a Ghostly father.

YEt all those that heretofore
accustomed, and by the lawes
of men, were bound and constrain-
ned secretly to confess their sins
to any reguler Monk, or secular
Priest: and of them received, I
know not what peniſh penitens
and cold absolution, & ſhal heere-
after confess their ſaid ſinnes, to
the ſame our Houre Ieſus, with
true contricion and assured faith,
that he alone hath ſteely forgiuen
and pardoned them, and will alſo
keep.

¶ Mat. 11.
28.
1. John 1.9
Mark 2.5.
Ier. 33.8.

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keep themselues (to their power) to returne to sinne any more, or to do wrong to their neighbour. but to loue them as their selfe, for giuing withall their harts their spiteful enimies, reconciling them one to another charitably, and stroyng againe wrongfull withholden goods, to the due owners thereof. All such as thus doe, shalbe fully and freely absoluued.

A Pena & Culpa.

Partisipation of the Lords Supper and all other his benefits.

YEt they, and all those which shall bee contrite and repentant in the qualitie spoken of in the article next aboue & that indeuer themselues, in hart, in word, and in deede, to fulfill that which is spoken in the same (not B, for=

Lu. 10. 27

Math. 25.

35. &c.

forgetting the needy & poore persons, strangers, needy, sicke, prisoners, widdowes, and fatherlesse orphantes, & other indigent people, and also all such as in true faith present them selues at the said holy table (otherwise called the holy Supper) & ther shall eate of that Bread, and shall drinck of the cup of thankes giuing, even as the same our Deere Sonne Iesus hath ordained to bee done, in remembrance of him: & also since that time as our faithfull ambassadour Paule hath shewed, and declared through our authoritie: All such as thus doe, shall be pertakers of all our benefits, & shall be one with vs, and bee fully and freely pardoned of al their faults and offences. Contrariwise wee publish all those excommunicate, and out of our fauour which rashly

Luk. 22. 19.
20.

1. Cor. 11.
23. &c.

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trashly shall and unworthely eate
of the said Bread and drinck of
the said Cup, not haue examined
and prooued themselues beefore:
pronouncing vnto them (if it bee
so) that the same shall be to their
iudgement and condemnation,
and as the text of the commissi-
on witnesseth, that wee gaue to
our commissioner Paule in time ^{1. Cor. 11.}
past.

Dispensation of Vowes full
and whole.

Furthermore, if there bee any
person of what estate so euer
he or they be, that hath made
any Vow, be it of Virginitie, po-
uertie or obedience to Saint
James de Compostella in Spaine,
to Rome, or Ierusalem: or to en-
ter into any other Monastarie,
B. ii. or

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or otherwise, if any that hath
thus done, will of good will in
hart consent and become in the
vttermost that they can to serue
our deere and welbeloued sonne
to the recouering of (the said) his
rights and interests, and will live
all the rest of their daies accor-
ding to the prescript rule & forme
of living, contained in the booke
of the Wyble befoze named, all
such shall bee dispensed and ex-
empted of all and euery the sayd
irregular vowes befoze said, for
they bee all but idle and Idoll
humaine inuentions, and further
the Pardonys heere aboue reher-
sed, shall bee freely guen to them
for euer in Christ Iesus.

Liberty to leaue mens lawes
and Tradicions.

pet

Pardon.

Y Et all priests, Monks, Chan-
nons, Encloystred Hermits &
Nunnes, and also all other kinde
of people, which are agreeued
with Masses, houres, Dirges &
Vigilles, Holyday feastes, Ceri-
monies, fasting & Superstitious
abstinence, and peevish Pilgrima-
ges, and vaine viages: and such
as bee not pleased with wearing
of monasterious habits nor prist-
ly paching, being forbidden to eate
flesh & other meates on certaine
dayes, times, and seasons, living
out of the state of mariage, with
a great fardle of other trumperies
and heauy burthens ouerladen:
which the false Doctors, hatefull
Heretikes, and the subtill sedu-
cers haue enioyned them to (they
themselues not touching any of
them with any of their fingers)
all such, I say, as will do as is said

Mat 6. 16.

17. 18.

1 Tim. 4. 3.
Tit. 1. 14.

Mat 23. 4

B. iiij. before

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before shalbe fully dispensed with
to leaue all those thinges: which
truely wee our selues do utterly
detest and abhorre: the more for
that our aduersarie and great
enemy the man of sinne, son of per-
dition, which hath in hanged him-
selfe aboue vs, hath Instituted
them, & drawne them out of the
smoaky bothomles pit of his own
hearts Inuention, not being wil-
led to doe the same by any of our
Secretaries, who never inclosed
in writing any such orders of li-
ving in any Register of our hie
Court: as more plainly, may ap-
peare by the faithfull copie, that
they haue written in þ said booke,
called the Byble, which containeth
no part of any such rites: but ra-
ther therein is forbidden straitly
that none be so presumteous to ad-
thereto, or take there fro.

¹ Deu. 4. 2

Pro. 30. 6.

Reu. 22. 18

Full

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Full remission of sinnes, to the de-
stroyers of Images.

Item, in following the conquest
before said, of the realme of our
welbeloued sonne Iesus, euery per-
son which shal give comfort, coun-
sell and libertie to destroy, deface,
utterly to abolish, to abate & cast
down (specially by þ powre of the
word) all idolatrous monumëts,
which þ false prophets, hipocrits,
and deceitfull deceivers; erected
to the great prejudic and robry
of the honour and reuerence due
to our beeloued Sonne I E S V S,
and to the detriment of þ health
of his Subiects. And who so
ever will not offer, nor suffer to
bee offered heereafter to such,
Bread, wine, flesh, meat, nor
ought else,

Deut. 12.2
Ephe. 6.10
2 Cor. 10.4

23.iii. Also

Also who so will never more bow
downe before them, nor any more
kisse the, neither any bones, wod,
or any other thing commonly cal-
led a Relicke: But in place hereof,
¶ Joh. 4.24 shal honour and worship [¶] In spirit
and truth, the same king, our Son
Jesus, and for his sake, and in his
name, in time to come giue the
said offerings (before vled for the
foundacion of Masses and yeere
minds, wherwith they filled their
belly) now, to the maintenance of
Hospitalles, and sustentacion of
poore houses, to the relieve and
comfort of strangers, widdowes
and orphanes, sick, or needy crea-
tures. Such as thus doe truely
apply the creature to the glory of
my Sonne, and the good of their
neighbour, shall haue full and free
forgiuenesse of euery offence, as
in the yeere of our great Iubily.

Re-

Restraint of the paines of Purgatorie.

Item, for as much as þ theeuers,
 which say they be Shepherds,
 doe meddle so farre, not onely to
 make Marchandise of bodies,
 but also of Soules, and that by Reue. 13
 the prouoking of Sathan, (which 13.
 often ¹ transfigureth himselfe in 12. Cor.
 to an Angell of light) haue deui- 11. 14.
 sed and made a fier of Purgato-
 rie, and straite way (for money)
 could and will finde remedy to
 quench the same (that is to say)
 with Masses, with Dirges, with
 Pilgrimages, with Suffrages,
 with publick almes, and salted
 water (or halowed as they terme
 it) falsely and without our leaue
 or licence, inuented & practized:
 we therfore declare by these pre-
 sents,
 B.v. sents,

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sents, that there is no Purgato-
rie, bayn or lauatorie, but onely
¶ 1. Joh. 1. the alone bloud of our son Iesus
7. abouesaide : with whom and by
¶ Eccl. 12. 11 whom all they are purifid, pur-
ged and made cleane, that in vertie
hart (through the operacio of my
sonne Iesus his Spirit) beeleeue
no lesse then that they bee so.
¶ Pea, also wee restraine them from
hell fier and infernall paines: so
that they dayly wash the by true
and lively faith, by the bloud of
our Sonne beforesaide. which
washing appeareth, by your dying
dayly to sinne, and liuing to holi-
nesse and truth of righeteousnesse.

All the said Pardons giuen
without money.

Item, for þ heretofore false Par-
dons and Bulls of Rome, haue
had concourse thorow the world,
there

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there haue bene, & yet are diuers
and many christians, which haue
murmured there against, certain-
ly saying that it was but a mean
wherby to get money, and a verie
common robrie: we therfore wil
not, nor intend any thing to bee
practised against such persons,
the cause of their discontent, bee-
ing so equal. But if any true chri-
stian shal giue mony to the poore,
for the glorifying of mee his God,
my dredfull curse I powre foorth
against such as shall murmur,
scander, or hinder the execution
of the same.

The daies apointed and chosen
to receive at our hands the Par-
dons of this croysade shall begin
at any time within euerie yeere,
even the same houre that it shall
please our soueraigne maestie to
cal the subiects of our sonne (Iesus
Christ)

* Ezek. 18.

21. 22.

Reuel. 22.

25.

Christ) to his faith, & therein shal

* Ro. 8. 30 follow alwaies the order of euer-
Fphe. 1.4. lasting predestination, reserved
5. from the beginning, in the secrets
of our bosom, & the same daies

shall endure world without end,
and euerlastingly and endlesse, for
so it is

* Iam. 1.17 our vnchangeable and hea-
Ro. 11.29. uenly will. Notwithstanding

commaunding all our saide sub-
iects vpon paine (of our heauie
displeasure) not to abuse our mercy
heerevpon, neither to despise nor
contemne the holy meanes, which
hath pleased vs to be helpers here
in: as is the holy **Sacraments**,
(that is to say the **Sacrament** of
Baptisme, & that of the **Supper**)
whereof we haue spoken before: &
the good works of faith, concer-
ning the loue due toward vs, and
your neighbors. For if ther be a-
ny that vnder hope of our grace,
come

* Ro 3.8

31. & 6.1.

15.

Pardon.

come to despise or contemne, or to cast a side such holy meanes, he shall feele at the end the heauie & sad waight of our displeasure vpon him, and then he shall know by proofe how feareful and horrible it is to fal into our hāds.

¶ The Church deputed to receiue
the said Pardons, is the onely
Church of IESVS
CHRIST.

DATVM PRO COPIA:
Paulus Apostolus Iesu Christi.
2. Timothe.2.d.

FINIS.

